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THE CHURCHMAN'S ANSWER
WHY, BEING A SIMPLE EX-
PLANATION OF SOME OF THE
CUSTOMS AND USAGES OF THE PROT-
ESTANT EPISCOPAL CHURCH, BY REV.
P. M. BOYDEN.

THE CHURCHMAN'S
ANSWER WHY.

BEING A SIMPLE EXPLANATION OF SOME OF THE
CUSTOMS AND USAGES OF THE PROTESTANT
EPISCOPAL CHURCH.

—BY—

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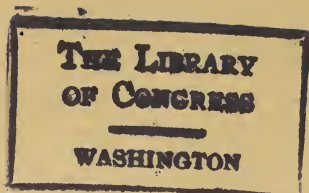
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PREFACE.

In presenting this modest booklet to the Church, the author lays little claim to originality. Much of it has been said before, by various writers on the Church, to whom, in general, the author now acknowledges his indebtedness.

But while in it there is little that is original, the writer claims that the tract meets a need. It is to explain to those not of the Church those practices and customs of hers unfamiliar to them and for which they see no reason. This is done more minutely than in any other tract with which the writer is acquainted.

The questions are put in the language of inquiry of a candid Christian, not of our household. Not all the reasons are assigned that might be, if the scope of the work permitted. Especially is this often true of the Scriptural arguments. For this a large volume would be necessary.

It is not to be expected that the views herein expressed will coincide with those of all the members of the Church. To extremists there

will perhaps be much with which to find fault. To such the author may seem to go too far, or not far enough. But it is hoped that this little treatise will in the main commend itself to conservative men of the Church; because, in the writer's opinion, the doctrine of our Church is faithfully reflected. And even those who may go farther, can, generally, at least go as far as has the author in his treatment of the various topics.

For this effort to do good and to advance the glory of God, the author invokes from fellow Churchmen sympathy, and from the Divine Head of the Church, in Whose name it is published, blessing on the truth it conveys, and pardon for its errors.

RECTORY OF ST. JAMES' CHURCH, BOYDTON, VA.,
August, 1891.

THE CHURCHMAN'S ANSWER WHY.

CHAPTER I.

CHURCH MEMBERSHIP.

Question. (1) I have met members of your Church who were Arminians and others who were Calvinists; some tell me that they do not believe in infant baptism, others do. How can persons holding such different doctrines be members of the same Church?

Answer. On many of the minor matters of belief and practice our Church allows a wide latitude of private opinion. All the doctrine required to be believed by a layman, in order to entitle him to membership in the Protestant Episcopal Church, is contained in the Apostles' Creed, commonly recited at every public service. The Church teaches well defined doctrines on most of the points in controversy among Christians, and her ministers must give a general subscription to her standards of doctrine; but from laymen she does not demand subscription to any except the essential Articles of Faith, expressed in the Creed.

Q. (2) If this is true, then a Lutheran or a Presbyterian, a Baptist or a Methodist might come at once into your Church?

A. Yes, certainly; if he accept our liturgical service. The peculiar doctrines of these denominations might be retained and find toleration, and those who hold them find a welcome in our Church. As most of these questions have long been the occasion of controversy, without the probability of either side ever convincing the other, our Church wisely leaves these doctrines to the conscience of the private Christian.

Q. (3) In your Office for Infant Baptism the Sponsors are urged "that the child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church-Catechism set forth for that purpose." This seems to require only an intellectual assent, without any preparation of heart, as necessary to a public confession of Christ. How is this explained?

A. In the Church-Catechism, there referred to, you will find heart-preparation strongly insisted upon; such as repentance, faith, reliance on God's Holy Spirit, and all the graces commonly

received as accompanying conversion. Besides, in the same Office for Baptism, not only the Creed, the Lord's Prayer, and the Ten Commandments are required to be taught, but as well, "all other things which a Christian ought to know and believe to his soul's health." This involves all the doctrines of practical piety. The Order of Confirmation is to be interpreted by the Office of Baptism, which precedes, and by that of the Holy Communion, which follows it. Each of these offices will be found to lay the greatest stress upon heart-preparation in the Christian.

Q. (4) Why are Sponsors demanded for baptized children?

A. (1) Because, in the event of the death of the parents, or their neglect to train for God, the child may have some pledged to teach him the Christian faith and life. (2) It is retained as one of the most ancient customs of the Church.

Q. (5) But is it not often a mere fashion and its obligations neglected?

A. Yes; but the abuse does not vitiate the proper use of a good thing. For this the Church is no more responsible than for other failures of duty. She is careful to point out the right way;

and if any fail to follow her directions, the fault is theirs, not hers.

Q. (6) How are members of other denominations admitted into your Church?

A. If not baptized, by baptism and subsequent confirmation; if baptized already with water in the name of the Holy Trinity, by confirmation only.

Q. (7) Why does your Church practise confirmation?

A. (1) It is rational and appropriate. When the baptismal vows are assumed by a person for himself, it is proper that it be done in a public manner, which at least is harmless, even if not helpful, as we hold it to be. (2) From the earliest days of Christianity we learn from history that confirmation was practised. (3) We retain the rite because it is, we hold, taught in the Bible. See Acts viii. 5-17, and xix. 1-7. And very clearly at Hebrews vi. 1, 2. (4) To those who come to confirmation with earnest purpose to renew and keep the vows of baptism, this apostolic rite is a means of grace. In answer to prayer the Holy Spirit is given them, so as further to strengthen them for the Christian life.

CHAPTER II.

FORMS OF PRAYER.

Q. (1) Why does your Church use written or precomposed forms of prayer?

A. For these among other reasons: (1) We believe them to be reasonable and proper. (*a*) For it is not a question of forms, but of the best forms. An extemporaneous prayer is so only to the minister; to every one who hears, it is a form for the time, though it may vary from a former prayer. And who is likely to pray better, an individual minister on the spur of the moment, who is sometimes sick in body or spiritually cold, or the holiest men of every age since Christianity began? These, in the calmest and most devout moments, composed our prayers. The Prayer Book is not the product of any one period, but the hallowed growth of eighteen centuries. (*b*) Is there any difference between praying out of a book and singing out of a book? Every body of Christians has written forms of praise, even if not of prayer. Prayer and praise from one point of view are identical. Each is an address to God. Praise is commonly in verse and sung, while

prayer is not. If forms are improper in one kind of address, they manifestly are improper in another. To be consistent, objectors to forms of prayer should improvise their hymns.

(2) Written forms are best. (a) Because they are independent of the frames and feelings or health, spiritual or physical, of the minister. (b) Because they are conservative of sound doctrine. With an orthodox form of worship, however a man may *preach*, he must *pray* aright. And if the departure from the faith be very marked, it will by comparison with the liturgy be detected, and the minister called to account. (c) Because they give due place to all the ordinary needs of a congregation. In an extemporaneous prayer much that ought to be prayed for is often omitted. This through forgetfulness or for some other cause. But with precomposed forms the common wants of the people are in a full and symmetrical manner provided for beforehand. (d) Because the *character* of written prayers is better. They are less redundant and verbose, simpler and more direct, and generally in better language. They are, too, reverential, and devoid of all expressions in bad taste. (e) Because it is known what is to be prayed for and the people can concentrate their

attention on the petitions, rather than on listening to what is going to be said, and considering whether the prayer can be endorsed. Thus a remedy against wandering thoughts is provided. (f) Because of the true nature of public prayer. It is a heart-felt communion with God, done into words before a congregation. If the heart is in it, God does not care whether the words are the same or not. It is only a question as to the mode of communion with Him best adapted to human wants.

(3) Add here the testimony of non-Episcopal divines. Baxter, the devout Puritan, composed a liturgy; Calvin, too, advocated forms of prayer. Some Presbyterian congregations use them; besides Lutherans, Moravians and others. Probably more than half of the Reformed and Protestant bodies of the world partly or wholly use precomposed forms of worship; and all the non-Protestant bodies, as is well known.

(4) For precomposed forms of worship we have, as an example, the ancient Church from the earliest days. Some of the forms of our Prayer Book come to us from liturgies in use certainly within one hundred years after the death of St. John.

(5) But forms are retained for a better reason than any yet adduced. Scripture warrants them. (a) God prescribed forms of worship for the Jewish Church. (b) Jesus and His inspired Apostles attended and took part in synagogue worship, which was liturgical. They never condemned the mode of worship, but their very presence at, and participation therein, stamp them forever as not only not wrong, but right and wholesome. (c) Jesus gave the Lord's Prayer, *a form*, to His disciples.

Q. (2) Why do the people join in and respond to the prayers of the minister?

A. (1) Worship is for the people as well as for the minister. It is proper that they should then take a part in what vitally concerns themselves. (2) It is the exercise of each Christian of his high calling to be a priest unto God, and to draw nigh to Him without the intervention of any priest or minister. (3) To take part in the services increases the interest in, and fixes the attention of the people upon, the worship. (4) Responsive participation is one of the most ancient customs of the Christian Church. (5) It has the authority of Scripture: (a) Sanctioned in the synagogue worship by Christ and His Apos-

ties. (b) In I. Cor. xiv. 16, we are distinctly told that the people were accustomed to respond "Amen" to the prayers.

Q. (3) But are not forms of prayer formal?

A. Formality is in men, not in things. In every mode of worship we are to guard against formalism. That at the times in which the emotions are most stirred a form of words is appropriate, Jesus, at least, thought. No one dare charge Him with formalism. Yet in the agony in the Garden of Gethsemane He employed a form, thrice "using the same words." Hanging upon the cross, He could only find in written forms language in which to express His feelings at that awful moment. He draws from the inspired form of prayer, written one thousand years before. "My God, my God, why hast thou forsaken me?" "Into thy hands I commend my spirit;" these, from the liturgy of the Psalms, voiced the anguish and the trust of Christ crucified.

Q. (4) But does your Church never permit extemporaneous prayers to be used?

A. It does; but not by prescription. In private, in the family, in the informal meeting such prayers may be used. And in stated public wor-

ship, after the sermon (when there is no Communion), there is no law against extemporaneous prayer—a liberty of which some clergymen avail themselves.

CHAPTER III.

POSTURE IN WORSHIP.

Q. (1) Why do the minister and people of your Church kneel in silence before service begins?

A. Because by private prayer they would get into the proper frame for the public worship about to take place. They pray for the Divine blessing upon the services for themselves, the rest of the congregation, and the minister. This explains, too, why a clergyman, before his sermon, commonly offers a silent prayer. He invokes the Holy Spirit to go with the Word preached.

Q. (2) Why do your Church people sometimes stand, sometimes kneel and sometimes sit during service?

A. Three general reasons we note: (1) Change of posture is a very ancient custom of the Christian Church. (2) It affords relief to the body, lessens fatigue and thus helps to prevent wandering thoughts. (3) The several postures are intended to express the emotions which ought to be kindled during the different parts of worship.

Q. (3) When do you stand, kneel and sit?

A. The general rule is to stand during praise, to kneel at prayer and to sit under instruction.

Q. (4) Why are these postures appropriate?

A. (1) Standing is the natural attitude of joy or thankfulness. If a man, condemned to death, were sitting in his cell, and news were brought him of a full pardon, he would certainly not sit quietly, as before, but leap up and give vent to his feelings in some joyous exclamation. So it is with respect to praising God. We joyously sing of His goodness to us; and the feeling awakened naturally shows itself in a standing posture. (2) We kneel during prayer, because it is the attitude of humility, befitting such a weak and sinful creature as man, while addressing in prayer God, so august, so mighty, so holy. All Christians recognize the propriety of some change of posture for prayer, although they may not kneel. But for this attitude we have the authority of the Bible: (a) In the Old Testament we are told that Solomon knelt in prayer at the solemn dedication of the Temple; and that Daniel "kneeled upon his knees three times a day." (b) From the New Testament we learn, at Acts xx. 36, that St. Paul, in a public service, "kneeled down and

prayed with" the elders of the Church of Ephesus. (3) We sit under instruction because it is less tiresome, and more adapted to the fixed attention which we must give, lest something of the truth escape us.

Q. (5) Are there any exceptions to these rules for proper posture? If so, why are the exceptions made?

A. There are exceptions: (1) When the sentences of Scripture beginning service are read, the people rise in token of reverence for that God Whose worship they are just beginning. It is a visible acknowledgment of His presence. (2) The people also stand, when by the minister addressed in direct exhortation, generally introduced by the words, "Dearly Beloved." They do this to show their profound respect for the message from the Most High, which the minister officially is about to deliver. (3) All stand at the Creed, because it is the expression of the personal faith of each one in those essential doctrines of Christianity, the importance of which is so great that we indicate our appreciation of them by rising. It is said that it was once the custom in reciting the Creed for each man, not only to stand, but to lay his hand upon his sword, in token of his

readiness to defend its truth with his life. (4) All stand during the instruction of the Gospel for the day, because we desire to show special honor to the very words and acts of the Saviour, which the Gospel always recounts. (5) The people stand during prayer in some of the offices, such as that for Baptism, when they are found standing before, and will be standing properly again immediately after, the prayer. Either standing or kneeling is regarded by the Church as a proper posture for prayer; though kneeling is the ordinary one. (6) Once only do we sing kneeling. It is in the service for the Holy Communion, at the ascription of praise beginning "Holy, Holy, Holy," which is called the *Trisagion* or *Ter Sanctus*. Here the people are found on their knees, and immediately after must kneel again. They continue kneeling, therefore, to avoid the distraction of suddenly rising and kneeling again during this most solemn portion of the service.

Q. (6) Do all Episcopal churches conform to this order of posture?

A. If not, it is because, (a) either of imperfect instruction in the customs of our Church, (b) or of a self-will, introducing innovations into the common order of the Church. These were either

discarded at the Reformation, or were never generally practised. In either case, it is without sanction of the common or statute law of the Church; and by conservative men is therefore believed to be unwarrantable.

Q. (7) Why do many members of your Church bow the head when the name of Jesus is mentioned in the Creed?

A. It is the retention of an ancient custom in the Church, dating back to the days of the Arian heresy. The Arians denied the full Divinity of Christ; and in a Christian congregation, made up partly of Arians and partly of the orthodox, the latter would bow the head at the sacred name, to mark themselves as confessing His perfect Godhead. For similar reasons, the custom is continued at the present day; and it is done in the Creed, because that is the solemn and personal expression of each worshipper of his own faith in the essential doctrines of Christianity, of which the Divinity of Christ is the most important.

Q. (8) Do not many also bow the head in what you call the *Gloria Patri*?

A. Yes; and for reasons similar to the foregoing.

CHAPTER IV.

THE ORDER OF HOLY SCRIPTURE.

Q. (1) Why does your Church have lessons required to be read in order at its public services, instead of leaving to the discretion of the minister the selection of the Scripture to be read?

A. We mention three reasons: (1) Lessons from both Testaments are appointed, because each is equally inspired of God, and profitable for instruction in righteousness. (2) They are read regularly through in order that the whole Bible, suitable for public reading, may be known, and no part neglected, as is the case when left to individual selection. (3) Thus the people are made familiar with the whole of God's Word. The Church is daily, weekly, and yearly doing the work of a Bible Society—acquainting the people with the whole Scriptures. More of the Bible is heard in one service of our Church, than often in eight or ten services of those who do not prescribe a regular order.

Q. (2) Why are the Psalms not so read?

A. Because it is deemed well to have the people specially familiar with them, since they are

extremely conducive to practical piety. Therefore, they are so arranged as to be read through every month, instead of semi-annually.

Q. (3) Why are the Ten Commandments appointed to be read every Sunday and Holy Day?

A. From their great importance. They contain the sum of our whole duty, and the people ought frequently to be reminded of their duty to God and to their neighbor.

Q. (4) Why is a special Epistle and Gospel appointed for Sundays and Holy Days?

A. They are the lessons for the day or season, which the Church would *especially* impress upon the people. The Epistle and Gospel for Sundays are what, as their weekly Scripture-lesson, the Church expects her children to meditate upon and apply.

CHAPTER V.

FESTIVALS AND FASTS.

Q. (1) Why does your Church observe certain special days, as Easter and Christmas? Why have a Church-year?

A. For these among other reasons: (1) It tends to prevent a one-sided or partial delivery of doctrine. Each clergyman has his pet doctrines. Upon these he is apt to lay special stress, and he may so do it as not to give the proper place of importance to other truths, as much God's revelation as the one he is most interested in. For example, the death of Christ was most necessary for our salvation; but so were His Incarnation and Resurrection; these must be given the prominence assigned them in the New Testament. Now by the Church-year the chief truths are presented in an orderly and regular rotation, no one that ought to be mentioned being omitted. As a result, the teaching becomes symmetrical and Scriptural. (2) The Jews had their special ecclesiastical days and their Church-year. This was by Divine institution. What He once appointed will not now displease Him, but is rather pleasing to Him and helpful to godliness.

Q. (2) Why do you observe Lent? I find no Scripture for it.

A. (1) For the Church-year, as to its particular enactments, we do not claim the direct command of the Bible. Yet the principles upon which it is based are Scriptural. (2) As to Lent, the duty of self-denial and self-examination, which that season emphasizes, is taught throughout the Bible. We make the season forty days in commemoration of Christ's fasting and temptation in the wilderness.

Q. (3) But why have a special time?

A. (1) Because unless a time is appointed for a duty, it is apt to be neglected. If we did not have a time for private prayer, morning and evening, probably we should seldom pray, and our souls consequently would dwindle and die. (2) Those who object to our keeping Lent have themselves a special season. The Week of Prayer—the first week in January—is observed by many as a time in which to draw specially near to God. It is a shortened Lent, without any of its historic associations.

Q. (4) Why do you fast on Fridays and other special days during the year?

A. For various reasons: (1) Fasting or self-denial is a duty. (a) Recognized as such by

Christ in St. Matt. vi. 16, and elsewhere; and practised by inspired Apostles, as we read in Acts xiii. 3, and elsewhere. (b) It is demanded by reason; not that thereby we may win Heaven's approval, for God is already won in Christ, but that we may, by refusing gratification to our *innocent* desires, so strengthen our wills, that they may be able to resist, when tempted to yield to *sinful* desires. We humbly deny ourselves on account of those sins, which demanded that Christ should be crucified; and we select Friday, because upon that day he suffered.

Q. (5) But why keep Saints' days?

A. We assign three reasons: (1) To encourage ourselves by the memory of apostles and holy men, who, though weak and sinful, as we are, by the grace of God fought well the good fight, and have now received the first-fruits of victory. (2) It is as rational for us, as Christians, so to stimulate our piety, as for the Government, by keeping Washington's birthday, to stimulate patriotism and good citizenship. (3) We do only what all other Christians in other ways do. All keep their Saints' days. Whenever one of themselves, noted for achievement or piety, dies, there are memorial services and funeral sermons. We pre-

fer to quicken our piety by noting the examples of those, like St. Paul or St. John, of whose Christian character there has never been any doubt in the Church. And we choose as best to commemorate them at regularly recurring periods, instead of spasmodically.

Q. (6) But are not Saints' days Romish?

A. Not as we observe them. The Romanists invoke the Saints as intercessors to God for them; we remind ourselves of our privilege and duty by recalling how well those holy men followed the example of Christ.

CHAPTER VI.

MINISTERIAL DRESS.

Q. (1) Why do the Episcopal clergy generally wear a distinctive dress ?

A. Two reasons will suffice : (1) Because they are officers in the army of the King of Heaven, and would indicate this by a distinctive uniform. (2) By assuming a garb neat, but simple, they would discourage the frivolities of fashion.

Q. (2) Is there any law on this matter ?

A. By no means. A clergyman can dress as he sees fit, just as any other person and not in any wise be called to account.

Q. (3) Why in the conduct of Divine service are robes worn ?

A. For the following among other reasons : (1) It meets a felt want in human nature. Masons and other orders wear regalia at the time of their meetings. (2) They cover up all defects in dress, whether from poverty, bad taste, or slovenliness on the part of the individual clergyman. All in the conduct of worship are esteemed equal. (3) Robes add solemnity and dignity to worship. The judges of the Supreme Court, the most dig-

nified court in the country, wear gowns, when they sit on the bench. (4) It is deemed right that when the ambassador of God speaks officially to God for the people, and to the people for God, he should wear a State dress. (5) It is of the Church one of the ancient customs, no one of which ought to be changed, unless for good reason. (6) Distinctive robes were prescribed by God Himself to be worn by Jewish priests, when ministering at the altar. Therefore, it can not be wrong to do what God did.

Q. (4) Why is the robe worn generally white?

A. To suggest the purity of life and doctrine, which should mark the ambassador of God.

Q. (5) Do your Church people deem it wrong, not to wear the surplice in the conduct of service?

A. By no means. There is no positive law *requiring* vestments to be always worn; though by rubric and canon the practice is recognized. It is a custom of the Church, always to be observed, when practicable; but the lack does not invalidate any official act of the clergy.

Q. (6) Why are choirs vested?

A. They are not generally; and when done, it is for reasons similar to those before given.

CHAPTER VII.

THE MINISTRY.

Q. (1) You have three orders of ministers in your Church; and they are called Bishops, Priests and Deacons, while many others have only elders and the deacons of the congregation. Why this threefold order?

A. For several reasons, some of which we give: (1) Our three orders are historic. Until the Reformation every body of Christians, that had a ministry at all, had the threefold order. All three are mentioned in the Epistles of Ignatius, Bishop of Antioch, who was a contemporary of St. John, the Apostle. They are everywhere found wherever any Christian Church was planted. There is no hint in history as to when the ministry was divided into three orders, on the supposition that it came in after the days of the inspired Apostles. But every other innovation can be traced to its first beginnings. Episcopacy flourished everywhere, when history takes up the narrative concerning Christianity where the New Testament leaves it. This was early in the second century, and soon after the death of St.

John. If the three orders were not apostolic, it is incredible that the early Christians, who showed themselves alert, and even bitter, in detecting and rebuking the slightest deviation from what they believed to be apostolic Christianity, should *all* have remained absolutely silent, when was going on this thoroughly radical change in the government of the Church from Presbytery to Episcopacy. (2) We hold the three orders to be Scriptural: (a) In the Jewish Church, to which God condescended to give minute details concerning worship, order and government, there were by *His appointment* three grades or orders in the ministry—High Priest, Priest and Levite. Therefore to imitate God in the ordering of our ministry can certainly not be wrong, but commendable rather. (b) In the New Testament we also find the three orders. There were the Apostles, the Elders or Bishops and the Deacons. For example, all are mentioned in Philippians i. 1, where Paul, the “Apostle,” writes to the Church in which are “Bishops and Deacons.” All three are mentioned in the same way in I. Timothy.

Q. (2) Why are not your Bishops called apostles?

A. While they succeed the Apostles in their

office, except in certain miraculous, personal endowments, the name of the order was, as we are told by an ancient Christian writer, changed to that of Bishops, on account of the reverence in which the original Apostles were held. The appellation, "Bishops," in the New Testament used as synonymous with "Elders" or "Presbyters," was adopted because the Greek word for "Bishop" means "overseer"; and this well designated the general functions of the highest Church official.

Q. (3) What is the place of the Bishop?

A. He is the channel of authority in the Church and rules in ecclesiastical matters. In such, where there is no law limiting his authority, his word is law. He, elected by the Church to exercise his ministry in a certain territory, receives his authority to do so from those who have been duly authorized by other Bishops in an ascending succession; till are reached the Apostles, under God and by His inspiration, the source of all authority in spiritual matters.

Q. (4) What clerical acts can he do that the lower orders of clergy can not?

A. All that they can do he can; besides, he confirms by laying on of hands, ordains others to any of the three orders of the ministry, and consecrates church buildings.

Q. (5) Why are three Bishops required to consecrate another to the same order ?

A. It is not an absolute necessity. Consecration by one Bishop is valid. It is however the common practice. (1) Because a very old rule in the Church. (2) In order to assure the validity of the consecration. If there were any flaw in the ordination of one or two of the consecrators, the conjoined act of the third would remove it ; and lawful order and Episcopal authority would be given. And it is not to be supposed that there would ever be a defect in the title of all three consecrators.

Q. (6) Why do you claim that there is an apostolic succession in your ministry ?

A. (1) The historical proof : (a) In the earliest days there were kept records of the succession to the Episcopate in the chief sees. (b) Great care was taken that the record might be accurate ; and that each Bishop must have three consecrators. This latter provision secures that the succession be not a chain simply ; but a network of bonds, by which our ministry is held to the apostolic.

(2) Scriptural proof : (a) In St. Matt. xxviii. 20, Jesus, about to ascend to His Father, gives His

parting commands to the eleven Apostles concerning the exercise of their ministry ; and then adds as a promise, "Lo, I am with you alway, even unto the end of the world." This promise was not personal ; for the Apostles are not alive. It was made to the Apostles in their character as founders and representatives of an imperishable order of ministers. (b) To the Apostles after His resurrection Jesus appeared, as we are told in St. John xx. 21, and says : "As my Father hath sent me, even so send I you." We find this commission was to be handed down to others. See II. Timothy i. 6, ii. 2, and Titus i. 5. In these passages Timothy and Titus have received, as we must infer, an authority which they can transmit to others.

Q. (7) Is there any other reason why there should be an apostolic succession in the ministry ?

A. Yes ; it is necessary in order to be certain that a minister has authority from God to exercise his office. One may feel internally called, yet that be no evidence to any but himself that he really is called of God. But when we can trace one's authority back to Christ, the fountain head, we may be sure he is properly authorized.

Q. (8) Did the Jewish Church, by God's appointment, have anything analogous to your succession?

A. Yes; there was a priestly succession, which was derived by natural, rather than, as with us, by ecclesiastical generation. None but the descendants of Aaron were priests; and to usurp the functions of the priesthood was regarded as sinful and was often punished by Jehovah. It is not to be supposed that He who was the Author of order under the Old, would become the Author of confusion under the New Dispensation.

Q. (9) What are the consequences of denying an apostolic succession in the ministry?

A. That one layman has as much right as another: (1) to ordain to the ministry, or (2) to found a church. It confounds clergy and laity, and warrants man-made churches. Six men, of their own will at any time, might call themselves, and would be a true and valid church.

Q. (10) Why is the second order of your ministry called "Priests"?

A. Priest is, as an old writer puts it, "only presbyter writ short." Presbyter means in Greek exactly what "elder" does in English.*

* The steps in the derivation are apparent, Greek, *presbuteros*; Latin, *presbyter*; Old French, *presbtre* and

Q. (11) Has he the same position with you as a priest among Romanists?

A. No; by comparison of our formularies and doctrines with theirs, it will be found that with us the priest acts with and is leader of the people, while with them he is the ordinary channel through which the laity draw nigh to God for pardon, cleansing and grace. Under limits of law, a priest, in charge of a congregation in our Church, rules the people in spiritual matters. He admits to and expels from the Holy Communion, and for excommunication is responsible under God only to his Bishop.

Q. (12) What place does the Deacon hold?

A. He is, as it were, the body-guard of the Bishop. By him he can be placed in charge of a congregation and removed at will. If licensed by the Bishop, he may preach and perform most pastoral acts, except to administer the Lord's Supper, at which, however, he may assist the priest. In the true idea of a Deacon, now, on account of the scarcity of clergy, practically and unfortunately obsolete, the Deacon is connected

prestre ; New French, *prêtre* ; English, *priest*. Compare also with Spanish and Italian *preste*. See Webster's Unabridged Dictionary, word, "presbyter."

with a church under a Presbyter, whom he assists, his special duty being to care for the poor and sick in the congregation.

Q. (13) Why are your Deacons allowed to preach and baptize, while in many other Churches they do not?

A. (1) We base it upon the uniform practice of the historic Church. (2) There is Scriptural ground upon which we stand. In the eighth chapter of Acts we find Philip, one of the seven Deacons, preaching to and baptizing the Samaritans. He also baptized the Ethiopian eunuch.

Q. (14) Why do not your ministers invite ministers of other denominations to preach for them?

A. There is a law against it, for which two reasons are commonly assigned: (1) That the Church is responsible for the kind of doctrine taught the people. To this end over them she places clergy, set apart in a definite manner, with certain ordination vows upon them. For the faithful performance of those vows she is to exercise due vigilance. But over those not commissioned by her, the Church has no control. They may preach any doctrine they please to our people, and we have no redress.

Q. (15) Will not the people sometimes go elsewhere and hear even unorthodox teaching?

A. They may; but it is without the *formal* sanction of the Church, and for which she is in no wise responsible. And truly by much heard elsewhere they may be much edified, when they go; and there is no law against going.

Q. (16) What is the second reason why non-Episcopal ministers are excluded from your pulpits?

A. It is held by many in our Church that only those who have been ordained by a Bishop are properly clergymen at all. Without this ordination other ministers are deemed to have only a human, and not a Divine commission to exercise their ministry.

CHAPTER VIII.

ON THE CHURCH-BUILDING.

Q. (1) Why are your Church-buildings often more ornate than those of others?

A. (1) It is most seemly to have a beautiful building for the worship of God. To give God the best is a Christian axiom. It were shameful to live in a palace, and worship God in a barn. (2) In making His House beautiful we imitate God. He beautifies nature. The beautiful is allied to the good. When closely analyzed, sin is found not only vile, or morally heinous, but it is also ugly. (3) Scripture justifies it: (a) The magnificent Temple of Solomon was accepted by Jehovah, and the symbol of His presence abode there. (b) And Jesus sanctioned the beauty and grandeur of the place of worship, when, instead of faulting, He visited the Temple at Jerusalem and worshipped there.

Q. (2) But are not debts often incurred in rearing fine churches?

A. Yes. No congregation ought to go beyond their means, present or prospectively certain, to build a fine church. This practice our

Church discourages by a law forbidding the consecration of a building till it is free from debt.

Q. (3) Why are crosses used on and in your churches?

A. To remind the passer-by and the worshipper that the house belongs to Him, Who was nailed on a cross, humble homage to Whom is thus silently and constantly preached.

Q. (4) Why do you not use your churches for lectures, fairs, etc., as many do?

A. Because each is the House of God. We have no right to use the place given to Him in consecration for any but a distinctively religious object.

Q. (5) In this is there any Scripture to sustain you?

A. Yes. (1) In the Old Testament profanation of the Temple was by God's prophets rebuked. (2) Jesus twice cleansed even the outer courts of the Temple, *i. e.*, part of the yard and not under roof. He would not allow even the precincts to be used for anything but the direct service of God.

Q. (6) But fairs for the church are religious in their object?

A. So it was in general with the money-changers, and those who sold cattle and doves.

The money-changers furnished the sacred half shekel, to be paid by each Jew for religious purposes. The doves and oxen were to be used in sacrifice. This was the highest act of worship among the Jews, and was commanded by God to be offered.

CHAPTER IX.

GENERAL ORGANIZATION.

Q. (1) What do you mean by a "Diocese"?

A. A portion of territory, containing at least six parishes and six clergymen, over which a Bishop is, or is to be, placed.

Q. (2) What is meant by a "Parish"?

A. A certain portion of territory, under the charge of a minister, called the Rector thereof. There are often several independent churches in one parish, each served by its own pastor.

Q. (3) What is the "Vestry" of a church?

A. It consists of not more than twelve laymen, whose duty it is to attend to the temporalities of their congregation.

Q. (4) By whom are the vestrymen chosen?

A. By the members of the congregation who, under the laws of the diocese, may be entitled to vote for them. Easter-Monday is the day upon which the annual election is commonly held.

Q. (5) What is the "Standing Committee" of a diocese?

A. A certain number of clergymen, or clergymen and laymen, elected annually, with authority

to act for the diocese in directions well defined by law.

Q. (6) By whom is the Standing Committee elected?

A. By the Convention or Council of the diocese, which meets annually. This Council consists of the Bishop, as chairman, of the clergy of the diocese, canonically entitled to a seat, and of laymen, elected by the vestries of the congregations of the diocese, which are admitted into union with the Council.

Q. (7) What is the General Convention?

A. It is the highest legislative body of the Church, consisting of two Houses: (1) The House of Bishops, composed of all the diocesan and missionary Bishops of the Church. (2) The House of Clerical and Lay Deputies, made up of not more than four clerical and four lay delegates, elected by each diocese. Each House has the veto-power over the resolutions passed by the other, when passed as acts of legislation for the whole Church. In the Lower House votes may be demanded by dioceses and by orders, so that diocesan and lay expression of opinion may the better be secured.

CHAPTER X.

GENERAL INFORMATION.

Q. (1) Are not many of your customs, such as vestments and forms of prayer, liable to the objection that they are Romish?

A. If by "Romish" you mean that these customs are un-Protestant, then we answer, "No." If by the word you would say that the Romanists have them, then it is true.

Q. Why not discard them, then?

A. Because they are, as we have seen, proper and wholesome. That Romanists have a doctrine or practice does not stamp it as necessarily, therefore, bad. Much of what they do and teach is part of universally accepted Christianity. They acknowledge the Books of the New Testament to be the written Word of God; therefore shall we reject them? They baptize; shall we, then, turn Quakers? They teach the doctrine of the Trinity; shall we at once on that account renounce the faith and become Unitarians? They pray, preach, send out missionaries and do many other things that all others do and ought to do. Now the "peculiarities" of our Church were re-

tained at the Reformation, (1) because many of them were far more ancient than the Papacy; (2) because they were deemed appropriate, harmless and unto edification.

Q. (3) But why retain them, if not distinctly laid down in God's Word?

A. For the reasons just given. The Bible gives general principles, and leaves to piety and good sense the application. Besides we do only what all churches do. In no denomination of Christians is every practice conformed to the direct command or example of Scripture. Much is added, *if not antiscryptural*, that is believed to be wise, profitable and conducive to the advancement of religion. To require a Scriptural precept as authority therefor would close all Sunday-schools and stop camp-meetings. The Apostles had no Bible or missionary societies, and few, if any, organized societies for Christian work. Our peculiarities, even if not warranted by the direct authority of Scripture, as most of them are, still ought to be retained, because believed to be eminently helpful to piety, and not opposed, but agreeable to, the general tenor of God's Word.

Q. (4) How, then, did your Church proceed at the Reformation?

A. In a conservative manner. The general rule was to retain everything primitive that was helpful to the Christian life, against which there was no Scripture principle, or that had not been grossly perverted into superstitious channels. The Church of England weeded the garden of Christianity; but did not uproot at the same time its fragrant and beautiful flowers or its nutritious vegetables. Our Reformers did not attempt to form a new Church. This Jesus Christ did once for all, and therefore man may not attempt it; but there were cast out the corruptions that in the ages had grown up within the Church. On the other hand, the Continental Reformers, to a greater or less extent, represent the radical view; that since the Church was so corrupt, it must be entirely remodelled—much of the good as well as the bad being rejected. Geneva to some extent pulled down to the foundation-stone the old building of Christianity and reared it again out of fresh material (though it must be said that much of it was very good); England repaired the breaches in the walls and renewed the decayed timbers. But as much of the structure was solid and imperishable, it was retained, being just as serviceable, and sometimes as divine, as when the old building was first erected.

Q. (5) Where can I find the doctrines of your Church, if I desire to study them more closely?

A. In the Prayer Book and what is always bound up with it. The Services, the Offices, the Creeds, the Ordinal and the Articles, carefully studied, will give you the doctrines which our Church believes. Nothing less she teaches; and if anything is taught contrary to these, it is a private opinion and not the Church's teaching.

Q. (6) Where are her laws found?

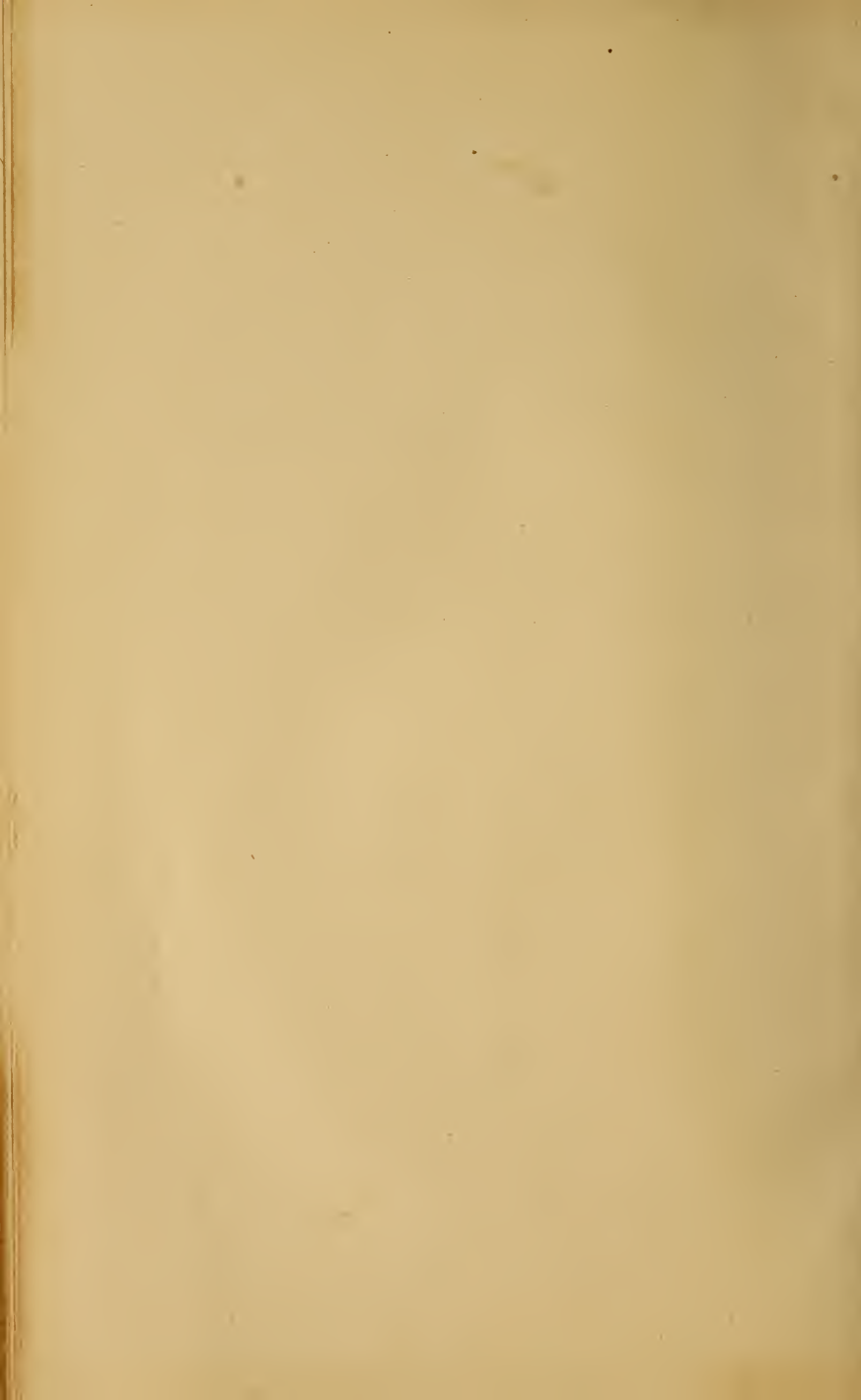
A. (1) Some in the Prayer Book called rubrics, the directions found interspersed amid the various services. (2) The Canons are the laws passed by the conventions, Diocesan and General, which, with the General and Diocesan constitutions, may be had by applying to any clergyman of the Church.

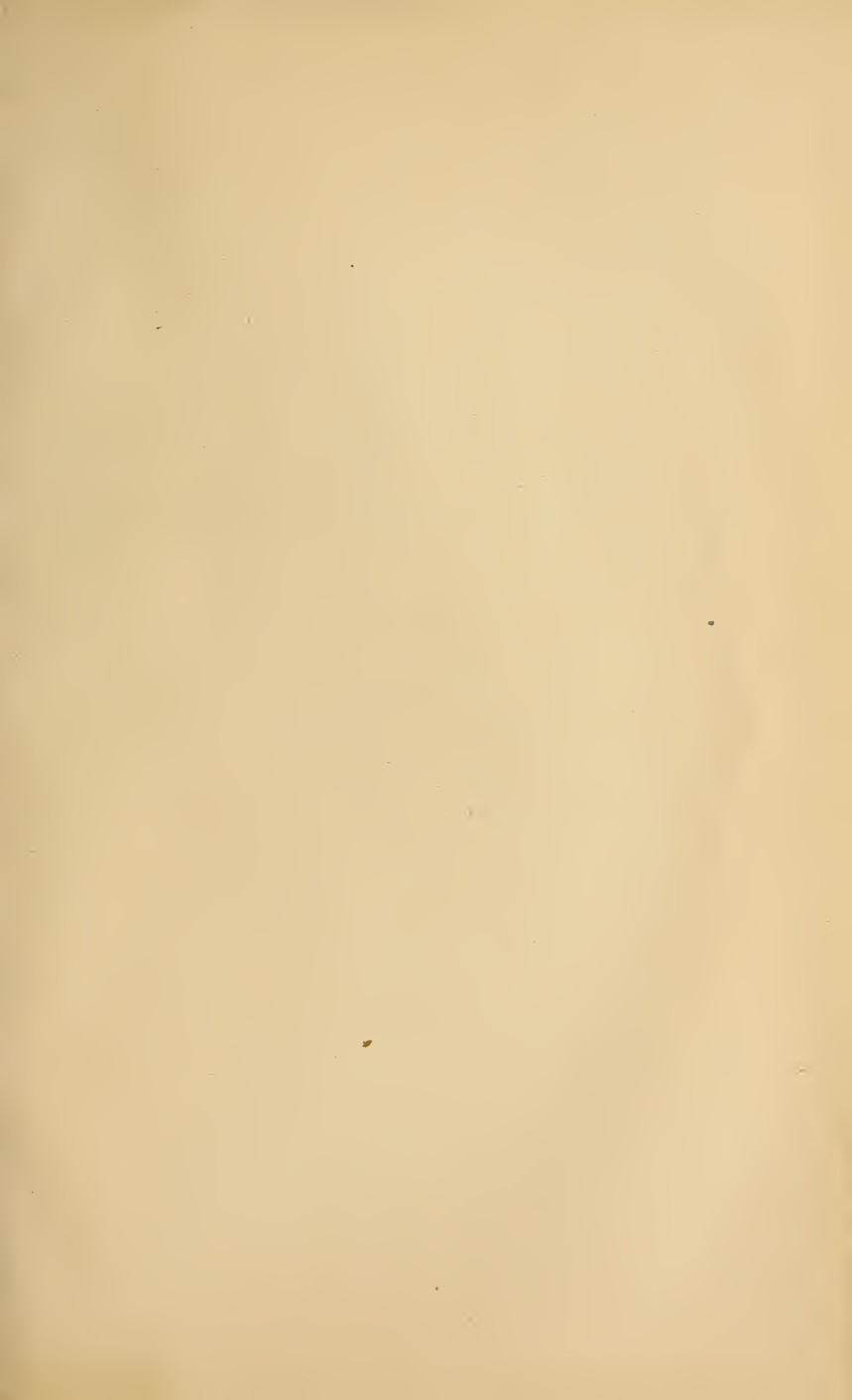
Q. (7) Must a baptized person, if he desires to confess Christ, always wait for the Bishop to come to confirm him?

A. No; he can, if ready and desirous to be confirmed, confess his Christian faith in the Holy Communion.

Q. (8) Why do the words of the Psalms in the Prayer Book sometimes vary from those in the Bible?

A. They are from an older translation of the Bible and were retained, because the older version was esteemed more musical than that of King James. The same version is also retained in the office for the Communion.







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